سـورة المنافقـون

آياتها 11 Ayah

الترتيب 63 The Order

Surato Al-Munafegoona (The Hypocrites)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. If came (*to*) you[g] the hypocrites said they[z]: we witness/testify verily you[g] (*are*) assuredly[1] Allah's messenger; and Allah knows verily you[g] (*are*) assuredly His messenger; and Allah witnesses/testifies verily the hypocrites (*are*) assuredly liars.	إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾
2. *Ittakhtho* (*they*[z] *took and presumed*) their *ayma'na* (*oaths*) a *junnaton* (*covert/shield*); so they[z] repelled *a'n* (*off*) Allah's path; verily they fouled what were they[z] working they[z].	ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةً فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ﴿٢﴾
3. *Tha'leka* (*afar-that-it/*)[x] (*is*) because they[z] believed; afterwards unbelieved they[z]; then (*had been*) stamped[2] on their hearts so they not understand.	ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ﴿٣﴾
4. And if saw you[h] them marvel you[g] their bodies; and *en*(*if*) they[z] say [*you*[s]] listen for their say; as that they (*are*) timbers *musannadaton* (*those that had been propped*); they[z] reckon every a she-shriek (*is*) on them; they (*are*) the foe[3]; so *ehtharhum* (*let-caution* [*you*[s]] *regarding them*); mutually fought them Allah[4], wherefrom[5] *yo'afako*[6] (*off-right dissuaded/dissuaded speciously*) they[z].	۞ وَإِذَا رَأَيۡتَهُمۡ تُعۡجِبُكَ أَجۡسَامُهُمۡ ۖ وَإِن يَقُولُواْ تَسۡمَعۡ لِقَوۡلِهِمۡ ۖ كَأَنَّهُمۡ خُشُبٞ مُّسَنَّدَةٞ ۖ يَحۡسَبُونَ كُلَّ صَيۡحَةٍ عَلَيۡهِمۡ ۚ هُمُ ٱلۡعَدُوُّ فَٱحۡذَرۡهُمۡ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤۡفَكُونَ ﴿٤﴾
5. And if (*had been*) said for them: let-come you[z] *yastaghfer*[7] ([*he*] *seeks forgiveness*) for you[b] Allah's messenger, they[z] curved their heads; and saw them you[h] repelling while they (*are*) *mustakberoona*[8] (*they*[z] *affirmably stand haughtily above submission*).	وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ يَسۡتَغۡفِرۡ لَكُمۡ رَسُولُ ٱللَّهِ لَوَّوۡاْ رُءُوسَهُمۡ وَرَأَيۡتَهُمۡ يَصُدُّونَ وَهُم مُّسۡتَكۡبِرُونَ ﴿٥﴾
6. Equal on them *istaghfar'ta* (*sought forgiveness you*[h]) for them or not *tastaghfer* (*sought forgiveness*[*you*[s]]) for them; never forgives for them Allah; verily Allah divinely-guides not the people the *fa'seqeena* (*rebels vis-à-vis Allah's command*).	سَوَآءٌ عَلَيۡهِمۡ أَسۡتَغۡفَرۡتَ لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡ ۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٦﴾

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[1] The **"ل"** in **"لرسول،"** **"الرسوله"** and **"لكاذبون"** all are *juratory* **"ل"= "ل القسم"** *amounting* to= **"التأكيد،"** i.e. *affirmation*, expressed in all three cases by "*assuredly*"! See **إعراب القرآن، لمحمود صافي**!

[2] The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[3] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

[4] There is Arabic *tongue* expression which says: "*mutually fought him Allah*!" The Arabs take it to mean: *cursed* him Allah and *took him as a foe*, and that perhaps he is so strong, hence in a way a *good praise*, that only Allah will *destroy* him! Similarly in this great *Ayah*, that indicates the same *ill result* to those in reference!

[5] The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[6] The word "**يؤفكون**" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*!

[7] The word "**يستغفر**" = "**يطلب الغفران**" = "[*he*] *seek forgiveness*!" In English there is *no seemly way* to say: "**يستغفر**" *per se*! So I settled for saying: "[*he*] *seek forgiveness*!"

[8] The word "*mustakbereen*"="**مستكبرين**" does *not* have an exact English equivalent *per se*! It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we *transliterate* and *parenthetically explain*!

7. They who[r] say they[z]: let-not expend you[z] on whom[p] (*are*) *enda* (*at the presence of/at/by*) Allah's messenger until they[z] disperse; and for Allah (*are*) the Heavens'[w] and the Earth's[w] treasures; [and,] but the hypocrites not understand they[z].	هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾
8. They[z] say: *la'en* (*indeed if*) returned we to the city[w] surely assuredly[9] exits the lordliest[10] from it[w] the *athalla*[11] (*he who was humbled and subdued*); and for Allah (*is*) the prestige[12] and for His messenger [*too*] and for the believers [*too*]; [and,] but the hypocrites not know they[z].	يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾
9. O you who[r] they[z] believed: let not *tolheykom* (*entertainingly-preoccupy/distract you*[z]) your[n] possessions and your[n] children *a'n* (*regarding*) *thekre* (*duties for/Prayer for*) Allah; and whoever [*he*] does *tha'leka* (*afar-that-it/*)[x] then those they (*are*) the losers.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾
10. And let-expend you[z] of what We provided you[b] from before that *ya'ateya*[x] (*approaches/comes to*)[x] an *ahadokom* (*a lone/any-one you*[b]) the death; then says [*he*]: my Lord *lawla* (*why have not You*[h]) delayed me to *ajalen* (*term-limit*) near; so *assaddqa* ([*I*] *give-charity*) and [*I*] be of the *ssa'leheena* (*righteous-people*).	وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾
11. And never delays Allah a self[w] if came its[w] *ajalo* (*term-limit*); and Allah (*is*) Proficient by what you[z] work.	وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

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[9] See footnote 1 above regarding *assuredly*!

[10] The word "ٱلْأَعَزّ" is the *most prestigious*, but for lack of a better word, most *approximate* is: "*the lordliest*," especially the word "أعزّاء," we had translated in (S5:54) as "*lords*," as "lord" has *many* meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others*!"

[11] The word "*athallo*" is *singular, masculine, subjective noun*, meaning: *he who was humbled and subdued*!

[12] The word "العِزّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*!